THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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August 14, 1945

VOLUME LXIV - No. 17

". . . the Church doth Stand
Even when Steeples are Falling —"

The Synodical Radio Committee has designated October 28 to November 3 as National Lutheran Radio Week for 1945.

Station KFUO is again presenting the Daily Vacation Bible School from August 6 to 24. The series of broadcasts from Monday through Friday, 9:30 to 10 A. M., bears the general title "Heroes of Faith."

A church in Braunschweig, Germany, supplies the frontispiece in this issue. It is a Lutheran church, and the picture was taken by a regimental doctor, Captain John Bretz. See the article by the sender, on another page, entitled "The Church in Germany."

A Lutheran Service Center at Chungking, China, was formally dedicated on May 3. Credit for establishing the Center goes to Dr. Daniel Nelson, Lutheran World Convention Representative in China, and his staff. The Lutheran World Action furnished the needed funds.

The Lutheran Hospital Association, Fort Wayne, Ind., has purchased the country home of Mr. Theo. F. Thieme together with the beautiful grounds developed in the course of thirty-three years. The property will be known as the Lutheran Hospital Convalescent Home, Thieme Gardens, and will provide accommodations for twenty-five patients. Mr. Thieme is donating the valuable furnishings of the home to the hospital.

Losing their Lutheran chaplain did not mean discontinuance of services for the Lutheran group on APO 729, Seattle, Wash. Five enlisted men formed a committee to work out an order of service, with the understanding that they would alternate in taking charge of the Sunday services. Sermon material was secured from Army and Navy Commission literature and from books received from home. Attendance at the services is reported to have been satisfactory, reaching its high on Easter Sunday. At the present writing a Lutheran chaplain, the Rev. Walter H. Hartmann, is serving the group.

"Pearls of Hymnody," a sacred concert depicting the church year in song, was presented earlier this year by Trinity Lutheran Church Choir, Bloomington, Ill., Mr. Arthur E. Hohenstein, director. Prof. L. Blankenbuehler of St. Louis, Mo., pointed out the "pearls" in our new *Lutheran Hymnal,* and appropriate hymns were sung by the choir. The beautiful stage setting, with a life-size picture of Christ in the center, and the robed choir of thirty-four voices presented a pleasing picture to the audience of 600 in the auditorium of the fine new parish hall.

Mr. and Mrs. Herman Dittmar, members of Immanuel Lutheran Church, Rising City, Nebr., the Rev. W. Bellmann, pastor, celebrated their sixtieth wedding anniversary in May. Two of their six

Mr. and Mrs. Herman Dittmar

children are teachers in our Christian day schools, Mr. W. H. Dittmar at Fort Dodge, Iowa, and Mr. H. A. Dittmar at Saint Louis, Mo.

The Emergency Planning Council in behalf of our Synod has turned over a check of $150,000 to the American Bible Society to help supply the need for Bibles in war-torn Europe. The Society's General Secretary closes his letter of acknowledgment with the paragraph: "Your gift is a marvelous help in giving the Word of salvation to these stricken people. God bless you in all the various activities in which you will be engaged in these devastated areas."

Mr. and Mrs. Amo Lammers, pioneer Lutherans of Buffalo County, Nebr., recently celebrated their fiftieth wedding anniversary. Former members of St. Paul's at Riverdale, they joined the Kearney congregation about a decade and a half ago. Throughout their married life they have been readers of DER LUTHERANER or the LUTHERAN WITNESS. All their ten children, five boys and five girls, hold membership in our Church. One son, Richard R., is pastor at Nortonville, Kans.

Wittenberg College, U. L. C. A. school at Springfield, Ohio, June 9—12 celebrated the completion of one hundred years of service.

Concordia Teachers College, Seward, Nebr., during its late summer session had the unique experience of having three generations of one family on its campus at one time. Grandfather F. W. Meinke, River Forest '03 and teacher in the Christian day school of St. John's Church, Kramer, Nebr., was taking a three weeks' refresher course; his son, Mr. E. E. Meinke, Seward '26 and teacher in Zion Lutheran School, Garland, Nebr., was putting in some summer work towards his Bachelor's degree; his grandson Darrel Meinke is enrolled in the regular course.—Seward, by the way, reached the largest enrollment for summer courses in its history, 181.

A very successful vacation Bible school session is reported by Trinity Lutheran Church, Henderson, Ky., the Rev. Henry C. Nickel, pastor. Only ten of the seventy-one children enrolled came from Lutheran homes. Nineteen attend the congregation's Sunday school regularly, although their parents are either unchurched or belong to a non-Lutheran denomination. Forty-two of the children were total strangers to the Lutheran Church, and there is reason to hope that a goodly percentage of them may be gained for the Sunday school. Pastor Nickel, at the upper right on the picture, states that he used the visual education material put out by the Christian Parent Publishing Company, Eugene, Oregon. He bestows the highest praise on this material. G. V. S.

Vacation Bible School, Henderson, Ky.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

National Sunday School Week

The American Lutheran Publicity Bureau suggests that Sept. 16—23 be observed as National Sunday School Week.

From personal experience we can testify to the blessed results achieved through the Sunday school. Not only the children who actually attended the school were richly blessed, but in many cases their parents, yea, also other relatives, neighbors, and friends were won for the Church. If space permitted, we could tell of remarkable gains. We could point to pastors of our Synod who first of all became acquainted with our Church through the Sunday school.

All this does not in any way disparage that excellent institution — the Christian day school. We have often called attention to the specific advantages of the parochial school. But it remains true that the Sunday school has won many a child from among the unchurched. We need not make invidious comparisons. Both the parochial school and the Sunday school, when faithfully conducted, are powerful agencies for the upbuilding of Christ's kingdom. The teachers themselves, by conscientiously preparing for the lessons and by diligent work and intelligent effort, have profited in no small degree, and, being blessed, they have blessed the entire congregation. Just lately we heard again adults reminiscing and speaking in high praise and with true affection of their Sunday school teachers. Everyone who knows of the rich fruits produced by this institution will join us in saying, God bless the Sunday school, its teachers and pupils. S.

Proselytizing the Ancestors

Of the Pharisees and scribes Jesus said: "Ye compass sea and land to make one proselyte" (Matt. 23:15). The Mormons do not stop at sea or land, but extend their misguided missionary endeavor beyond the grave. Lowell Thomas in one of his recent newsletters tells of an English woman working in an old Scottish castle, gathering genealogical information about Scottish ancestors of Utah Mormons. The purpose, he stated, was that the Mormon ancestors might be enrolled in the membership of the Latter-Day Saints. Some of these had been dead as long as 300 years. Mr. Thomas was told in this connection that not only is the Mormon genealogical research being done in Scotland, but also in other places throughout the world. He inquired concerning this matter at headquarters at Salt Lake City and received the explanation that these departed ancestors are to be given an opportunity to "accept the ordinances of the Gospel of Christ and thereby obtain a greater degree of their own salvation and aid in perfecting the family unit." Reference is, of course, to the "vicarious baptism" practiced by the Mormons. The custom is based upon a misinterpretation of 1 Cor. 15:29 ("baptized for the dead"). Luther translates "over the dead," that is, at the grave of the departed believers, and this is grammatically correct. The best modern commentaries declare that Paul could not have possibly identified himself with some practice of substitutionary baptism, for the benefit of relatives or friends dying unbaptized. When the Mormon spokesman says that the dead ancestors of present-day Mormons have the privilege in the world of departed spirits of accepting such vicarious services, he contradicts the Scriptures both of the Old and New Testament. There is no possibility of conversion after death. G.

Shamed by the Heathen

In one of the early volumes of the *Lutheraner* Dr. Walther quoted the following sentence from Cicero's writings: "If anyone does not see that the soul, the mind, the reason, the judgment, and the wisdom of man were created by God's wise care, he seems to me to lack just these things themselves."* In this connection you ought to read also what Dr. Graebner writes in this number of the WITNESS under "Pocket Notebook" about the new theory which some "scientist" offers to explain the origin of life. Then note also another saying of that same Cicero from whom Dr. Walther quoted the above: "Nothing is so foolish which is not taught by some philosopher."† If that man Cicero had lived in our day, he could have added: Nothing is so foolish but what some sect or preacher proclaims it. We were therefore not surprised to have a good friend of ours tell us the following: "While I read the Bible chiefly because it supports my faith and thus leads me to heaven, yet I also read the Bible in order to retain my common sense." Remember, it was when the Bible was not read by the plain people that the teaching of the priests degenerated to such an extent as to cause Erasmus to write: "Theology itself I reverence and always have reverenced. I am speaking merely of the theologasters of our own time, whose brains are the rottenest, intellects the dullest, doctrines the thorniest, manners the brutalest, life the foulest, speech the spitefulest, hearts the blackest that I have ever encountered in the world."

Thus these theologasters and so-called "scientists" are

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* For the sake of the many readers of the WITNESS (pastors, students, and others) who read Latin, we quote the original: Iam vero animum ipsum mentemque hominis, rationem, consilium, prudentiam qui non divina cura perfecta esse perspicit, is his ipsis rebus mihi videtur carere. (*De Natura Deorum*, Lib. II, C. 147.)

† Nihil tam absurde dici potest quod non dicatur ab aliquo philosophorum.

shamed by the very heathen who, though they had never seen the Bible, nevertheless retained enough of natural good sense to recognize those truths which nature itself teaches us. S.

Union by Least Common Multiple

A program for a union of the Evangelical and Reformed Churches with the Congregational Christian Church has been submitted to the various bodies by a joint committee. The Evangelical and Reformed Churches constitute a body formed in 1934, a union of the Reformed Church in the United States and of the Evangelical Synod, the latter being a direct offshoot of the German State Church, a union of Reformed and Lutheran churches which has existed since 1817. The Congregational Church united with the Disciples of Christ, called "Christian Church," in 1931. Now these two groups are intending a union among themselves, which is to be called "United Church of Christ."

In a booklet, issued by the joint committee, the question is raised: "What Creed Would Be Used by the New Church?" Answer: "A large committee would be asked to make a thorough study of all shades of thought within the Church and draw up a comprehensive statement setting forth our common belief." Now the difficulty will consist in defining what is the "common belief" of church bodies composed of former Lutherans, Reformed, and English Puritans. And we are told that this formulation will be the result of a "thorough study of all shades of thought within the Church." Shades of thought! Shades of Zwingli and Calvin! They at least knew what they stood for, while none of the bodies entering into this new union knows it about itself. But just as we were beginning to feel a wave of pity for the "large committee" that is to formulate this creed, we read the question and answer which immediately follows: "Would Such a Creed Be Authoritative? *Ans.* It would be a testimony of our faith but would not be used as a test which ministers and members would have to accept verbally." In other words, ministers and members could believe whatever they please, and no restrictions are placed on the theology taught in the ministerial schools. But these include Andover, Hartford, Oberlin, Yale Divinity School, Eden Seminary in St. Louis, none of which has any creed to which its professors are today required to subscribe. This union looks to us like the end of four denominations. G.

Anniversaries of Congregations

Just about every Sunday one or more of our congregations celebrate anniversaries. Some time in October Saint Matthew's Lutheran Church, New York City, the oldest in the Missouri Synod, will celebrate its 281st anniversary.

In Athens, Greece, we were shown a Christian church which is said to have been built in the third century. The people there claim that it is the oldest Christian church building which is still used for Christian worship. We do hope that it was not demolished during this World War II.

In the Lutheran Church, certainly in America, the anniversary of the dedication of one of our churches, even though it commemorate what happened but five or ten years ago, is always celebrated with joyful thanksgiving. We have received no few poems telling of the gratitude of the worshipers, and we receive also many elaborate programs and descriptions of such joyous events. Now, while space will not permit us to print all this, we assure all that we are thrilled by these testimonies of "joy in the Lord." Moreover, we hope that the short notices of such occurrences which do appear will be read with interest. If it is true that "whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it," then all of us have many occasions for rejoicing with those who rejoice and joining our brethren in praise and thanksgiving. S.

The Unreliable Public

Some of us remember the thundering applause accorded Admiral Dewey when he had taken the Philippines from Spain. A few years later this same man was condemned and even ridiculed in the public press. The first had become last. More of us remember how eighteen years ago Col. Charles Lindbergh was honored, feted, and loaded with gifts. But in 1940 this same man was denounced, maligned, and persecuted because he dared to express a manly and conscientious opinion concerning the perilous propaganda of those days. At present General Eisenhower and his staff are the recipients of honor, praise, and acclaim. How long will all this last? —

Should not all this and many similar incidents of history remind us of the superior inspired wisdom of the Apostle when he writes: "With me it is a very small thing that I should be judged of you or of man's judgment," 1 Cor. 4:3. History has fully justified his bold stand against unreliable or premature public judgment. That Apostle was in his day condemned by priests, philosophers, judges, and mobs, but today he is honored as the greatest of the Apostles of Jesus Christ. Luther also in his day was condemned by Church and State, but today we know that he was the most successful man during the last thousand years. In the days of His flesh Jesus was spit upon, condemned, and crucified, but today He has millions of worshipers, and He will before long see every knee bow before Him and every tongue confess Him as the Lord of lords and the King of kings. "Judge nothing before the time," 1 Cor. 4:5. S.

Photo Requirements

Under this heading the Religious News Service offers the following suggestions, based on experience, which tallies very accurately with that of the editors of the LUTHERAN WITNESS:

The photo you submit to us should have a direct tie-in with a news story or be the basis on which a news story can be built.

Before submitting a photo to us, test it three ways: (1) Is it an "eye-catcher"? (2) Does it tell a story? (3) Does it carry human interest appeal?

In submitting a photo of an individual, remember that an informal rather than a formal pose is preferred in most instances. Bear in mind that the photo should help dress up the story and judge the picture you plan to send from this point of view.

We also want photographs that illustrate unusual activities of the clergy; picturesque church gatherings or ceremonies; unusual meetings, church architecture, or churches constructed under unusual conditions or circumstances.

All photographs submitted should be, if possible, 5 by 7 inches, in glossy finish, sharp and clearly defined.

Always before going to any special expense in getting a picture, query us, and we'll tell you whether or not to go ahead.

Every photograph submitted must have a detailed caption attached. The caption should give a summary of all the facts about the picture.

To these cautions we would add the following regarding amateur snapshots:

Most pictures of groups are taken at too great a distance. Bust pictures are always preferable to full length. Most amateur shots are poorly lighted. Only one out of twenty-five interior views is fit to reproduce in print. Before sending a snapshot with the request that it be returned, find out whether the general subject is such that we might want it. G.

Contrasts in Viewpoints Regarding Lutheran Union

By THEODORE GRAEBNER

It has been clear since the adoption of the union resolutions of 1938 that there are contrasting viewpoints regarding the merits of the Missouri Synod's efforts to establish relations of unity with other Lutheran bodies. These contrasts may be suitably considered in relation to place and in relation to time.

I

We have conferences or at least individual congregations which have experienced locally the worst of the effects of Lutheran disunion. They have found themselves antagonized by congregations and ministers of other synodical connections, they have found their people proselytized — sometimes with such inducements as: "We don't refuse lodge members." Or their people have been scandalized by crass unionism, joint evangelistic services, exchange of pulpits with sectarians and Modernists, and by departures from sound Lutheran preaching in public utterances given to the press or to the radio by these Lutheran neighbors of ours. The effect has been a feeling of resentment against the very idea of "Lutheran Union." Not only that, but those supporting the resolutions of Synod in 1938 and 1941 have been placed under suspicion as themselves not quite sound in their doctrinal position. While most of this criticism has come to us from the Wisconsin Synod and the Norwegian Synod, there have not been lacking here and there sentiments of the same kind in our own circles.

Then, there is the perspective of time. Some of us have a long perspective, some a short. Where the recollection goes back only a decade or two, there is apt to be a more or less definite distrust in the ability of our Church to make felt its influence for conservative Lutheranism in other bodies. Individual examples of gross departure from the truth, as when higher critical views are uttered concerning the Old Testament or the Lutheran doctrine of the Lord's Supper is attacked, are generalized and treated as evident proof of ecclesiastical decay. *Viewed by themselves*, there could be no question about the validity of such judgments on these and other departures from sound doctrine. But there is also the long view, the perspective of three, four, and five decades, and those of us who have kept our vision clear during that length of time may find less reason to disbelieve the power of sound Lutheran testimony. In fact, they may find reason to praise the power of God's Spirit, which in most unpromising fields has worked miracles of His enlightening grace.

Sometime ago the *Quartalschrift* of the Wisconsin Synod contained an article which characterized the over-all Lutheran situation in the United States as one of definite and rapid decay. Any suggestion that we deal on terms of friendly deliberation with such Lutherans, with the ultimate view of fellowship relations, has been condemned as in itself a denial of the truth. On another occasion we were criticized as acting contrary to Christ's warning not to "cast our pearls before the swine." Such extreme views can be explained only as due to a very short perspective of American Lutheran history. Such writers do not understand that there has been *a strong upward trend towards greater conservatism in most Lutheran bodies.* And the sad feature is that a certain amount of unwarranted emotionalism has entered into the discussion — mostly due to incomplete historical knowledge.

There was a time when there was indeed a strong leaven of false teaching and indifference to the Lutheran Confessions in some of these bodies. But it is possible to "purge out the old leaven" with the broom of sound testimony. And this has been done, not perfectly, but to such an extent that the renovating power of God's Spirit has been very evident in public testimony, where the opponents of sound Lutheranism once controlled official utterance. Where this change has been overlooked, not properly evaluated, or ignored, there can be, of course, no enthusiasm for Lutheran Union. The action of our Synod in fostering the idea of a larger Lutheran fellowship will to such critics look like a weakening in the faith, an apostasy from former sturdy, rugged testimony, a crumbling away of orthodoxy.

II

There is, of course, the other extreme in viewpoint, which likewise finds expression in the mail which comes to these editorial desks. It is the viewpoint of those who are situated locally in such a way as to get the best impressions of the United Lutheran Church, the Norwegian Lutheran Church, Augustana Synod congregations, and others not yet in fellowship with us. They are in contact with pastors and laymen who conform in every way to the Lutheran standards both in their teaching and in church life. Not only that, they find that pastors of the A. L. C., U. L. C., Augustana, Norwegian Lutheran Church, protest against practices which we condemn, and earnestly, with determination, seek to correct what is amiss in other congregations or institutions of their own body. Of such we say, with Dr. Walther, that they are doing what we have a right for the present to expect. But to those of us who are so situated, the matter of Lutheran Union seems an altogether necessary and natural development, and fellowship relations not only permissible but eminently to be desired. The synodical organism is not nearly moving fast enough to suit their desires. The question is being agitated — "Why not altar and pulpit fellowship here and now? What is there against it in the Lutheran Confessions?"

III

These are the two contrasting viewpoints, and between the two a conscientious editor can hardly help being misunderstood. If the one party is right, I mean the party of short perspective, our willingness not only to deal on friendly terms with Lutherans of other synodical connections, to meet and greet them and express to them our desire and prayer for a fellowship based on agreement in the Lutheran doctrine, must look like change from a former position. Yet it is not our attitude or conviction but the scene that has changed. We are not going to treat the old General Council or General Synod as if in their merger of 1918 they had not adopted as their doctrinal platform the entire body of Lutheran Confessions. We are not going to treat the United Lutheran Church as though in 1939 it had not adopted the Pittsburgh Agreement with its statements regarding inspiration, unionism, and the lodge.* We are not going to treat the Norwegian Lutheran Church as if the fears we expressed at its formation in 1917 had been realized. We are not

* When a proposition was before our convention of 1941 to express dissent from the Pittsburgh Agreement's statement on inspiration, the sentence was eliminated by formal vote and was omitted from the resolutions finally adopted.

going to consider lightly the fact that there is before us a large amount of documentary evidence for sound Lutheran views officially maintained in these and other Lutheran bodies regarding verbal inspiration, conversion, predestination, salvation by faith alone, objective justification, the relation of Church and State, and testimony against Chiliasm, indifferentism, secret orders, and Modernism. We are not going to overlook the fact that we have printed at Concordia Publishing House, without doctrinal change, the manuscript of a professor of theology of the U. L. C., Little's *Lutheran Confessional Theology.*

Anyone who believes that the Holy Spirit has the power of regenerating individuals and church bodies will not be surprised that the testimony borne within the American Lutheran Church these many long years and, in recent decades, also within the United Lutheran Church and the Norwegian Lutheran Church and other bodies has borne fruit in a revitalized confessionalism. Or shall we lose sight of our own history previous to the past few decades? The records are open enough to anyone willing to read them. There is evidence aplenty for the indifference to confessional strictness which had taken hold of large and important sections of our Synod; of unionistic tendencies in high places; of the general sentiment "No use fighting the lodge, we have to come to it," which pervaded nearly all ranks of our Synod and had prevailed in entire Districts; the almost unanimous opinion that "the parochial school is done for"; the intolerant attitude towards English work; the almost universal neglect of youth after confirmation; the non-existence (almost) of organized Bible study classes; the neglect of stewardship obligations by our laity; the lack of missionary spirit which characterized so many of our congregations — and now, are we to ignore the change which, under God, has come upon our Synod within a generation and berate and bewail where God has given us cause to praise and rejoice? And should not the same reasoning be applied to Lutherans of other synodical connections when the facts speak the same language of growth in confessionalism?

IV

The two extremes in viewing Lutheran Union have been dealt with also by Dr. Fritz in a recent article. Neither our Union Committee nor the editorial staff will be goaded into unreflecting attacks on those "outside" Lutherans who are happy to hear and receive our testimony † because some of us by limited experience (locally or in their reading) judge all other Lutherans to be as bad as some who have crossed their path. And our Union Committee and WITNESS editors will not become guilty of weakness towards error, where they meet it, because of the large number of those who now plead and pray and urge our officers to make an end of talk and declare the immediate inauguration of fraternal relations. If and until the extremists at either end are able to show that your commissioners and editors are proposing what is contrary to the Word of God when they advocate *the official position of our Synod in 1938, 1941, and 1944,* they will assume that this subject has been treated at sufficient length and with sufficient clearness.

† Least of all shall we expose to public obloquy men of other bodies who are guilty of some false view but who to our knowledge are being dealt with in a Christian manner by those who have the first duty.

The Hidden Kingdom

By WALDEMAR B. STREUFERT, Livingston, Calif.

When men speak of something hidden, they often think of something elusive and imaginative which is beyond human grasp or beyond their strength to acquire. The ancients often referred to the hidden *kingdoms* below the earth, beneath the level of the sea, and in the world of the departed. Other kingdoms mentioned by ancient thinkers were the cleverly designed ideal kingdoms which existed only in the scholar's mind. They were interesting dreams which never came true.

When we encounter hidden kingdoms in the Bible, however, we meet with kingdoms that are *real,* although they are *invisible.* The Bible reader hears of *two* invisible kingdoms, which are at war with each other. Both belong to the world of *spiritual* beings, the one kingdom being led by God, by Christ Himself, and the other led by Satan, the fallen angel of light.

Christians are especially interested in the hidden kingdom *over which Christ rules.* In the Lord's Prayer and in the Apostles' Creed they have thought of Christ as their King. They have entered the kingdom of grace by faith in Him as their only Savior. Their life, charted and checked by their King, is *hid* with Him in God. To Him they offer, as loyal subjects, adoration, worship, and praise. To Him they render faithful service that His kingdom might *embrace more human souls* by faith in His suffering and death. All the activity of Christians reflects and manifests membership in that kingdom, but these outward evidences still do not change the truth that this kingdom *comes not by observation.* It is definitely hidden.

There was a tendency among the people who heard Jesus' message and who saw His miracles to observe only the externals of His ministry. When Jesus therefore sent out the Seventy to evangelize and to heal, He earnestly urged them to stress the idea of the Kingdom of God. When the people would be healed, they were not to be filled with a morbid curiosity as miracle seekers, but they should think in terms of the hidden and spiritual kingdom. In Luke 10:9 He instructs the Seventy to say: "The Kingdom of God is come nigh unto you." As they experience the miraculous touch of healing, they are not merely to think of this passing wonder, not merely of the relief from physical suffering. They were rather to realize *what* these events and wonders *indicated.* These indicated that the Kingdom of God, the power and energy of God's grace, was now operative among them through the message of the forgiveness of sins.

Although this kingdom is hidden and mysterious, although it defies description, *it is not a lifeless kingdom.* It is not a kingdom of pyramids buried in sand. In Luke 13 our Savior speaks of the Kingdom as a fermenting and spreading leaven. The yeast is hidden in the three measures of meal and gradually leavens the whole mixture. When the kingdom of God's grace, the Gospel, is preached to men, it operates in the same manner. This is true of its activity in the individual and in the world at large. The glad tidings of God's grace turns unwilling unbelief into faith and ushers the individual into the kingdom of grace. The kingdom of grace is brought to an individual and *continues to influence* his heart and mind. It acts upon him as a buried seed which germinates and develops into productive fruit. Progress is seen in warding off sin and inclining toward God's will. His confidence in Christ's merit matures into stronger faith and trust. In the world at large the leaven

of the Gospel kingdom is active in *adding more souls* as subjects of Christ's rule of grace and truth. To the mission-minded Christian it means that sin's area of influence in the individual is lessened and inconsistencies are gradually removed. To the mission-minded Christian it also means that more races of men have come under the wholesome and saving rule of Christ's Word.

Again, this hidden kingdom is like *the hidden treasure* found in the field, Matt. 13:44. When found, this treasure brings joy and thankfulness to the heart of him who unexpectedly discovered it. When men are brought into this rule of grace, made members of Christ's kingdom by faith, the world about them may not see their new honors and their new rank. Nevertheless, coming into Christ's kingdom brings them an experience of joy, satisfaction, and peace. The spiritual treasure which they possess in this rule of grace is one that does not tarnish with the years. It is not carried off in the ruthless destruction of war and universal strife. It may be placed into jeopardy as the faith of Christians is tested and tortured by personal grief. It may appear rather colorless in a tide of prosperity. Nevertheless, membership in this hidden kingdom brings the only comfort and foundation when all visible things vanish and pass away. To be united by faith with this eternal King, to enjoy the privileges of His spiritual table in Word and Sacrament, is treasure enough to carry men through the trying experiences now before them. Although events that we see and hear seem more real than things not seen, may all Christians take new courage and new heart from this hidden kingdom which is still at work!

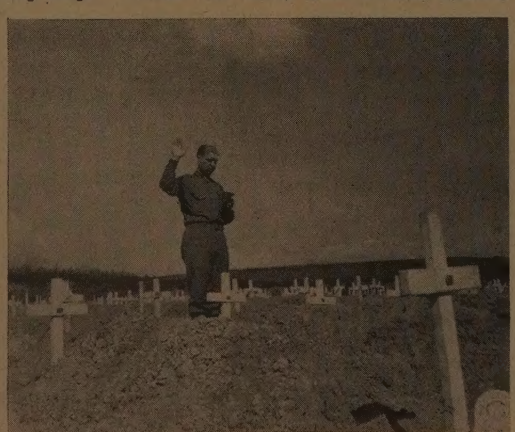
For Christ and Humanity

Our Church in Service to a World Stricken by War

Echoes of Metz

(EDITORIAL NOTE: Among the imperishable records of the devotion of our chaplains to their duty under fire are the stories filtering through here and there from the Western Front, 1944—1945. In a letter printed in the *Detroit Lutheran*, Chaplain Clarence F. Golisch relates hair-raising experiences on the Moselle River, near Fort Driant, while driving his jeep through an artillery barrage. Headed for the front lines, the air filled with the smoke of explosions and conflagrations, he conducted several services with the troops. The rest of his story we tell in his own words.)

While I was in the area, a chaplain from an artillery unit asked whether I would be willing to conduct a Lutheran Communion service for some of his men, as I was the only Lutheran chaplain he knew of in the area. Naturally, I was delighted to do so, and the necessary arrangements were made. It had been raining for days when I arrived, and the mud was shoe-top deep. We went to a little village east of Gorze, which the soldiers called "Ghost Town," and after wading through the mud to a barn, we entered by a high step. One saw nothing unusual, but the way led to a stairway, which we climbed to the next floor. As I turned into the room, I was amazed by what I saw through the doorway into another room. The men had carried in ammunition boxes, after cleaning the place up, which had been arranged in neat rows, with an aisle down the middle. At the far end stood a table covered with a blanket, on which were placed two bouquets of flowers and some shrub with white berries. The flowers were placed in a tin can covered with paper and in a pitcher with a broken handle. Around the table clean straw had been spread on the floor. As an altar rail more ammunition boxes were lined up and covered with bundles of straw. It was a church made out of the most humble of materials. Before the service started, the place was filled by men, most of them coming to the Lord's Supper for the first time in France. They left their positions at the guns to wade through the mud and in the rain to attend the service. As we opened the service with the traditional order of general confessions, I could not help noticing the tears rolling down the cheeks of one man, in the front row. It reminded him of home and the joy in these humble yet sanctified surroundings of uniting with fellow members of his faith in a service as though he were with his own. Never, it seemed to me, did I have a more attentive audience. Though the heavy guns outside blasting away seemed to make the building heave and sentences had to be repeated when drowned out by the report, yet to all present, I am sure, it was a most impressive service not soon to be forgotten.



Chaplain C. F. Golisch at Committal Prayers
The scene is in the American Cemetery at Butzbach, Germany

Another experience in which it seemed to me I was the one served instead of serving was east of Metz, when I was asked by a chaplain to provide services for some colored signalmen. Arriving in the dark at my destination, after a short wait, I was escorted into their mess hall. There being but one gasoline lantern available and it being necessary to light the kitchen where men were still working, number ten tin cans were used, in which some rags and oil were set afire, giving a fairly large mess hall a campfire effect. Never have I heard such singing of the old hymns in the *Song and Service Book for Ship and Field* as well as several of the Negro spirituals. Hearing these hundred voices in the semidarkness, the books partially lighted by flashlight, others by the improvised lamps mentioned, while those nearest the altar used the light of the candles there, singing in harmony, was like attending a concert being sung by a trained choir. It was worth far more than any effort I had made to drive these miles in the blackout to hear these men sing.

En Route to Honolulu

(EDITORIAL NOTE: The Reverend Adolph R. Meyer has just arrived in Honolulu, Hawaiian Islands, where he will serve as the first resident pastor of our Synod. He has sent us a few impressions of his trip.)

On board ship there were Protestants, Catholics, Jews, Mormons, Christian Scientists, and many Orientals, probably including Shintoists, Taoists, Confucians, and Buddhists. I was privileged to preach to hundreds of these people en route. A preview of the work in Honolulu!

There were many interesting sights along the way. It was thrilling to view at close range transfer of the sick from one vessel to another on the high seas.

As the first resident missionary of our Church in the vast reaches of the blue Pacific I shall devote much of my time to the Lutheran Service Center, which our Army and Navy Commission operates in Honolulu, "the cross-roads of the Pacific." It seems reasonable to expect that in a short time a congregation will materialize in Honolulu, where thousands of fellow Lutherans are situated at present. Through such a congregation the Lord may open many doors of opportunity for work among Oriental groups which are concentrated in large numbers in the Hawaiian Islands. If our Government uses Honolulu as a steppingstone to Manila and Tokyo in the prosecution of the war, why shouldn't our Church do likewise in its program of world evangelization? We bespeak your prayers for this new field of labor and look to you, the Church back home, to supply the additional manpower which will be needed as God opens new doors of conquest for the Church of the pure Gospel.

ADOLPH R. MEYER
1018 Lunalilo St., Honolulu 34, T. H.

From Frisco to Island "A"

In San Francisco I met a young Navy doctor whose new ship had been preparing for invasion. I found on sailing day that I was to be a passenger on his ship, boarding her on the first Sunday in Advent, 1944.

Baptism and Communion on Island "B"
Chaplain Milton G. Kuolt officiating

The doctor introduced me to the skipper, to the dentist, and to several other officers who were Lutheran. As the result of a quick survey among officers and enlisted personnel, crew, and passengers, and with the permission of the chaplain aboard, a special Lutheran Communion Service was celebrated on the Second Sunday in Advent, with twenty-five present. Dinner with the skipper followed.

After reporting in at the Fourteenth Naval District, I had the opportunity of spending about a week with an old friend of Seminary days, the Rev. Virtus Gloe, efficient and congenial Lutheran Service Center Pastor in Honolulu. Here indeed was a home away from home. What a crossroad this was! Here was a sailor whom we met as a tourist in India; here an Army chaplain whose hospitality I had enjoyed when he was Service Center Pastor at Norfolk, Va.; here was a war worker from my former congregation in the Philadelphia area; here a man whose home town I visited during the synodical convention, and whom I was to meet at my next station.

On the Third Sunday in Advent, responding to a request by Rev. Gloe, I preached to over 150 in our Lutheran Service Center, preaching there also on the Thursday afternoons before and after. And the last Sunday in Advent, the day before Christmas, I was an observer in a church service on Midway Islands.

Midway affords the chaplain many excellent opportunities for work. There are a number of chaplains attached to various activities. My own work takes me to two islands where I have three and four services every Sunday, Bible class meetings, lectures, and study classes during the week. The Army and Navy Commission of our Church has furnished me with the names of our men stationed here. Four of our Lutheran men on a single submarine could be brought together before going on a trip.

Easter Sunday, April 1, 1945, was the culmination of a special period of religious activity. The Lenten Season had afforded opportunity to conduct some Baptism classes. Easter Day showed the fruit of the labor. The day itself was beautiful. Island "A" has a large theater, where services are held. The stage, set with a white altar and beautiful triptych, was decorated with palms, plants, and flowers. The brass sextet, for special music and to augment the organ, and the choir were also on the stage. There were 1,125 in the audience, with the Commanding Officer and members of his staff in the front row, where they are every Sunday.

With a jeep outside waiting and a special speed boat in the harbor, Easter services were started on Island "B" twenty minutes after the close of the first service. Here there were 300 men in attendance.

A special Baptism and Communion service took place on Island "B" at 1 P. M. that day, when twelve men were baptized, one was confirmed, and these with those present ran up a total of 28 for Communion. "Grace through the Word and Sacrament" was the topic of the sermon in this service and the one that followed at 6 P. M. on Island "A."

This last service was also a Baptism and Communion service, held in a Quonset Hut Chapel, as was the 1 P. M. service. For the 6 P. M. service the altar space was banked with palms, plants, and flowers. The elements for both Sacraments were on the altar. The chapel was packed. Here seven men were baptized, and one was confirmed. Here, too, 71 partook of the Lord's Supper. Here were men from the Naval Operating Base, the Naval Air Station, from the Sea Bees, the Marines, from ships and subs. Here were men strengthened in the home ties through prayer.

Midway and the international date line — May, 1940, and April, 1945. What mischief the devil has carried on in those five years.

Advent, 1944, to Easter, 1945, "Grace Through Word and Sacraments" from San Francisco to Midway: four months, and a little more done for Christ.

MILTON G. KUOLT, Navy Chaplain

National Sunday School Week

The week of September 16—23, 1945, is to be observed as National Sunday School Week. Congregations may use this week for a carefully planned effort to enroll in their Sunday schools children who at present are not receiving religious instruction.

Postwar expansion of mission work at home and abroad is on the program of the Church. Large sums of money are being gathered for that purpose. We venture to say that most congregations have a potential mission field at their very doorsteps — the unchurched children of their community. Money is not a prime essential in the development of this field. More necessary are planning, praying, and energetic work.

The need for making every possible

Lutheran Service Center, King George Hotel, San Francisco
A corner of the main lounge which served the leisure time activities of the 354,839 service people who visited it during 1944

Special Baptism and Communion Service on Island "A"
Chaplain Kuolt in the pulpit

effort to reach unchurched children is obvious. It is that group which furnishes the most delinquents. And the increase in juvenile delinquency is a serious threat to our national well-being.

The Church will not reach and influence all the children who are growing up without spiritual guidance. Nor is an hour a week in Sunday school a sure-fire cure for religious illiteracy. But the Church owes it to the Savior and to the country — to say nothing of the little ones for whom the Son of God died — to make every possible effort to win for Jesus children who now have no saving knowledge of Him.

We offer a few suggestions as to what might be done:

1. A thorough canvass of the whole territory.

2. Publicity for National Sunday School Week, using all available media.

3. Checkup on baptismal records and cradle roll.

4. For a free copy of the Class Unit Enrollment Plan and sample materials address National Sunday School Week Headquarters, American Lutheran Publicity Bureau, 1819 Broadway, Room 812, New York 23, New York.

GEORGE C. KOENIG

New York City

Our School

Let me portray our school to you,
Where under Christian teachers' care
Each child receives his portion due
Of mental and religious fare.

It is a Bethel, house of God,
Re-echoing with prayer and song;
Where Christ's own Word is daily taught
To build convictions, deep and strong;

A nurs'ry, where the gard'ner tends
Young grafted trees with loving care,
So that, when God His blessing lends,
They may be fruitful, fresh, and fair.

A cornerstone this school will prove
Where safely rests the nation's weal,
As long as through its halls shall move
The Spirit of God's love and zeal.

The school can be an anteroom
Of Church on earth and Church above,
From which, year after year, will come
The increase of God's bounteous love.

It is an aid to Christian homes;
It trains for service in this life
And for the life beyond the tombs,
Where victory replaces strife.

Move us, O Lord, schools to maintain
Where not the intellect alone
Of children, but their heart we train;
And faith, not reason, holds the throne.

Lord Jesus Christ, Thou children's Friend,
Whose blood their garments washes white,
Upon our school Thy blessing send!
Protect it, Savior, by Thy might!

Hobart, Ind. G. H. HENTSCHEL

1944 School Statistics

Number of Missouri Synod congregations with school facilities (a new figure this time): 1,127 in North America alone.

Number of Schools	1,089.	Net loss of	19. (N. A. alone)
Enrollment	76,108.	Net gain of	2,986. (Brazil included)
Regular Teachers	1,390.	Net gain of	17. (Brazil included)
Women Teachers	599.	Net gain of	119. (Brazil included)
Pastors Teaching	188.	Net loss of	42. (Brazil included)
Candidates	26.	Net loss of	39. (Brazil included)
Students	132.	Net loss of	12. (Brazil included)
Total Instructors	2,325.	Net gain of	43. (Brazil included)

The loss of schools is ascribed to two factors: The large decline of teaching pastors and the inability to find teachers. Here we have one bad effect of the teacher shortage.

The net gain in enrollment is really *3,849*, because 863 pupils in Argentina in 1943 were dropped from the record in 1944. They were pupils of part-time schools.

From 1942 to 1943 the enrollment increased by 2,775. Net increase last two years: 6,384.

A. C. STELLHORN

The Church in Germany

Built on a Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires on every hand,
Church bells still chiming and calling,
Calling the young and old to rest,
But, above all, the soul distressed,
Calling to Grace Everlasting.

Two thoughts and a singular faith are united in the poem and the picture.*

Above the stinking carcass of a ruined city, the earthly symbol of the Eternal Plan. The Church still stands — marred indeed by the ways of men — but the last hope in a land twisted and ground to rubble by men upon men.

They thought their well-trained minds and muscles — their factories and their sleek machines that rolled out of their factories — were their strength.

They put their all at the disposal of one whom they called "Fuehrer," in whom they had faith.

They still loved their Church — a little — but many of them loved it because it was "German."

But they listened to the voice that said: "Our strength is from the earth and not from heaven." So they put their hands to the sword — many of them with the fury of frenzy. "Lebensraum" — this was the word, for if they were to gain strength from the earth alone, then they would need more of earth.

And now the earth stinks with death. The quicksand house has fallen.

But the abused Church still stands — marred indeed — but the only hope of life left for a people utterly beaten. A people who must learn not to worship their land or follow the gadfly philosophers who rise from corrupted thinking.

The Church is the one place where grace can still call to peace, now and forever.

If the Church and its Christ again mean something to people, and if people mean something to the Church, there is still hope for life in all the places where man's lust has walked the way of Death.

America — hold that which thou hast!

CHAPLAIN HAROLD G. SCHULZ
329th Infantry Regiment
83d "Thunderbolt Division"

* See frontispiece of this issue. — ED.

Concerning Our Representative at the Vatican

His Excellency Harry S. Truman
President of the United States

SIR:

At a meeting of the Lutheran Club of Baltimore within the past week I was instructed to forward to you the following resolution, which was unanimously adopted.

WHEREAS, The appointment of Mr. Myron Taylor as personal representative of the late President Roosevelt to the Vatican, with the rank of Ambassador, violated both the letter and the spirit of the First Amendment of the Constitution of the United States of America, in that it gave special diplomatic recognition to a particular religion and inferentially recognized its head as a civil ruler and his property as a temporal state; and

WHEREAS, Said appointment also violated the letter and spirit of the statute prohibiting the creation of any new ambassador without the Act of Congress (Title 22, Chapter 1, Section 31, of the U. S. Code) as well as the constitutional requirement that the President may appoint ambassadors only with the consent of the Senate; and

WHEREAS, In consequence of the decease of the late President this personal representation would seem to have ceased; now therefore be it

Resolved by the Lutheran Club of Baltimore, That the President of the United States of America be requested to recall Mr. Myron Taylor, as special representative to the Vatican and that all relations with the Vatican, official or unofficial, be terminated.

Respectfully yours,

THE LUTHERAN CLUB OF BALTIMORE
JOHN J. ZINK, *President*

June 22, 1945

Spokane Lutheran Council of Churches

In the fall of 1944 the Spokane Lutheran Ministerial Association, composed of pastors of the National Lutheran Council, requested closer co-operation with the pastors of the Missouri Synod in this area. After it was agreed that membership in the association would not involve us in any matters which violate our position, we have met for discussion of such matters as are of common concern, and we shall meet as separate groups when other things are to be decided. Accordingly, we function as a group in matters pertaining to Associated Lutheran Welfare for Washington (Rev. R. Spannaus, Executive Secretary). At present we are planning an all-Lutheran seminar, to be held in Spokane. There is an all-Lutheran chorus here in Spokane, which receives some attention from our association. When there was danger that we would have no Lutheran Hour broadcast in Spokane, we went to the local station with a united Lutheran voice. The Lutherans of Spokane have bought a camp site on Lake Coeur d'Alene. This receives some thoughtful discussion. We have the "Spokane Lutheran Men's Club," a type of service club, meeting each Wednesday evening. Matters pertaining to it come before our meeting.

The Council meets regularly on the first Monday of each month. After an opening devotion about a half hour is devoted to a discussion of some religious topic or practical question on some phase of church work, Christian burial, divorce, sick visitation, etc. After that the business for the day.

At present an N. L. C. A. man is president; E. Jaech (Mo.), vice-president; an Augustana man, treasurer; and the undersigned, secretary.

A plan is being discussed for the formation of a council of Lutheran Churches for Washington.

C. M. AMLING

Training Native Leadership in India

By the grace of God the training of workers for church and school in our India mission field has not been stopped or even hindered by the war, but is proceeding more successfully than ever. We are able to bring the good news that on March 9, 1945, a class of eight completed three years of religious training in connection with the teachers' training school conducted in Nagercoil jointly by our two district conferences which operate in the Native State of Travancore. These eight young men received certificates qualifying them for work as catechists in our mission. At the same time that these eight new catechist-teachers were being released for work, 17 other Indian co-workers, who had already served in the mission as catechists, completed a two-year course of advanced catechist training in our Concordia Seminary in Nagercoil.

The graduation of these two groups was commemorated in a divine service, held in the usual place of worship, the library of the seminary. The majority of the students are from the Trivandrum District Conference and therefore speak Malayalam as their mother tongue. The service was bilingual. The liturgy was conducted in Tamil. The Rev. M. J. Lutz, recently returned from furlough in America, preached in Malayalam a sermon which made a deep impression on all hearers. On the basis of Joshua 1:8, 9 he admonished the graduates to keep the Word in their hearts and mouths and to be of good courage.

The eight young men were the first fruits of the teacher-catechist training school in Nagercoil, but the other class of 17 in the catechist seminary brings the total of graduates of that institution to 109. A third training institution in Nagercoil, the pastors' seminary, is operated in connection with the catechist seminary and has so far graduated 38 students.

About this time last year we were privileged to announce nine new graduates from our pastors' seminary as candidates for the holy ministry (LUTHERAN WITNESS, 1944, p. 208). Next year, if God so wills, we hope to be able to proclaim the graduation of a similar class of 16 students. That means that within the past two decades 54 members of our Church in India, which is about the size of one of our Canada Districts, will have received the full course of instruction to qualify them as pastors. It is true that we have only 19 ordained pastors (probably 20 or 21 by the time this appears in print), but this does not mean that the others are standing idle in the market place. They are doing practically the same work as the pastors except the administration of the Sacraments and the full pastoral responsibility for the souls to whom they regularly minister. More of them will be ordained as soon as more organized congregations are ready to call them. (Steps are also being taken toward some form of synodical organization.) But even if all our missionaries suddenly had to leave India and our 19 ordained Indian pastors had to serve our 16,034 baptized members until more pastors could be called and ordained, that would mean 844 baptized members under the charge of each pastor on the average. How does that compare with our Missouri Synod congregations in America? According to the *Statistical Yearbook* for 1943, we have 3,506 pastors, serving 1,460,203 baptized members in North America. That is 416 baptized members per pastor. When we consider that we have a good number of seminary graduates in India right now who are ready to be ordained and that we are training more all along, our situation as to training of a native ministry is comparatively favorable. Nor must our 178 catechists be left out of the count, who are also doing much of the work ordinarily done by pastors. Thus quantitatively and statistically the results of our present and past mission-training policy give much cause for rendering sincere thanks to God.

H. E. MILLER

Nagercoil, India, March 17, 1945

In Memoriam

Carl Zollmann — Henry Haerther

The death of Carl Frederick Zollmann, at the age of sixty-five, was reported from Milwaukee, May 19. Mr. Zollmann's service will be remembered both by his contribution to the study of church law and by his service rendered to the Missouri Synod. He graduated from Concordia Seminary and served in the ministry only a few years when ill health compelled him to make a change of occupation. He turned to the legal profession, taught at Marquette University Law School for a number of years, and became the author of at least two standard works on the relation of the Church and the State. One of his books was printed as an authoritative text by Columbia University. His keen legal mind, his exact knowledge of procedure, his sense of justice and fair dealing and thorough Christian approach made him a most valuable member of Synod's Board of Appeals. Having known him from his Sextaner year at Fort Wayne, his death has taken something out of our life. His is the reward of grace with the saints in light.

From Iowa comes the news of the departure of Mr. Henry Haerther from this life (May 20). We knew Mr. Haerther from occasional brief contacts at synodical conventions. Whether serving on committees or speaking as a delegate from the floor, he never failed to stimulate by his unique courage and his eloquent way of presenting the needs of the Church. He was a faithful member of St. Stephen's at Atkins, Iowa. He gave generously of his goods, and to the very close of his life he never failed to attend home and public worship. His pastor (the Rev. G. Rickels) writes that four days before his death he walked with difficulty through inclement weather to attend the closing exercises of the parish school, "for the sake of the children," he said. The old Iowa District and the later Iowa District East he served as Financial Secretary for a long time. In the community he was a leader in all worth-while activities, standing fearlessly for justice, law, and order, highly respected by law-abiding citizens.

G.

From a Pocket Notebook

From Honolulu the Rev. Virtus Gloe, pastor of the Lutheran Service Center, reports on the results of the Synodical Thankoffering. "We sent the Treasurer of the Synod a check for $1,010.65 as our contribution to that worthy fund." He adds: "The LUTHERAN WITNESS is read a great deal by the boys that come in here." . . . At Chicago, the St. James people (the Rev. A. C. Dahms, pastor) waited in vain for the June issue of their *Messenger*. It seems that the envelope containing the manuscript for the issue disappeared in the wastebasket when the spring housecleaning was on. Many pastors, who submit graciously (more or less) to the semi-annual housecleaning in the parsonage, will sympathize. . . . A New Theory of the Origin and Nature of Life is proposed by a writer in *Science*, July 3, 1942, p. 14. He asks: "May it not be that the emanations from volcanoes — sulfurous, cyanic, and ammoniacal — have produced and continue to produce micro-organisms by chemical synthesis?" So life originated from the lava and gases sent forth in volcanic eruptions! The mystery is that anyone can believe such fantastic nonsense but claim that the creation story in Genesis is "too hard to believe.". . . Ministerial typewriters are gradually being reduced to junk. Concerning the specimen in his Rochester parsonage, the Rev. H. E. Plehn writes: "It should really be used as an

anchor on a fishing trip. But who has time to go fishing?"... In Baltimore, Emmanuel Church publishes, in the form of small, well-printed, tracts for free distribution, excerpts from sermons preached by the pastor, the Rev. R. S. Ressmeyer.... From Northern Illinois, Stewardship Secretary Piehler reports a total, to July 15, of $380,000 for Peace Thankoffering. Budget receipts of $185,000, being 11% ahead of schedule for the first six months. Pastors, lay people, officials, all share in the credit for this splendid report, but we know that if there had been deficits instead of increases the last two years, voices would be loud and insistent to abolish the Stewardship Secretary. This kind of reasoning should work both ways. ... An Australian Synod resolution on church union: "That the convention express the earnest wish and prayer that a God-pleasing union between the E. L. S. A. and U. E. L. C. A. be established, and urge its officials and those of the Districts to bend all their efforts toward the attainment of this object. Special prayers on Lutheran church union and unity are to be offered in all congregations of our Church."... Also, if the collection for new buildings for Bronxville Concordia last winter and spring had been a failure, the committee in charge and its executive chairman, the Rev. Arthur Hanser of Seaford, N. Y., would have heard remarks on their lack of capacity, energy, and what not. Well, the returns are in, and the gifts and pledges exceed $250,000. Small congregations came through with gifts of two and three thousand dollars. St. Paul's, in the Bronx, doubled its quota of $2,700; St. Luke's in Manhattan went $14,000 beyond its quota — all in all quite a tribute to our Concordia at Bronxville.... At the University of Minnesota, Lutheran students of the Synodical Conference met for a wiener roast, July 5, and discussed the topic "More Lutherans in the Professions."... Quite a number of our congregations have introduced into patriotic observances the congregation's Pledge to the Cross: "I pledge allegiance to the Cross and to the faith for which it stands, one Savior-King, Eternal, Jesus Christ, with Grace and Mercy for all. So help me God!" and Pledge to the Country: "I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."... A congregation that experiences the loss of two teachers by calls to other fields but in addition to a peaceable dismissal pays them their salary for an extra month is surely maintaining its self-respect. The reference is to Holy Cross at St. Louis.... The item is two years old, but still worth five lines in this column. At Cape Girardeau, Mo., Trinity Church found in its collection a blank envelope with the wording on a card: "Men in Uniform Fund. For Home Fund. As help for those who are offering their all in the service of our country and cannot pay now." The envelope contained two fifty-dollar bills. G.

Army and Navy Collection
September 23

Graduation, Springfield, Ill.

Concordia Seminary, Springfield, held its baccalaureate services at 7:45 P. M. Friday, July 27, at Trinity Lutheran Church. Prof. Edgar Otto, instructor at Concordia College, St. Paul, Minn., and an alumnus of the Springfield seminary, delivered the sermon.

Dr. R. C. Neitzel, acting president, was the speaker at the commencement exercises at 8:30 A. M. Saturday in the seminary chapel. Diplomas were given to 16 graduates. Prof. M. H. Coyner, registrar, was in charge of distribution of reports.

Members of the graduating class are Gerhard Aho, Ashtabula, Ohio, Finnish; Milton Beer, Des Plaines, Ill.; Edmund A. Bentrup, Winona, Minn.; Edwin Breiholz, Pomeroy, Iowa; George Derwig, Orange, N. J.; Robert Hamp, Toledo, Ohio; John Jackson, Dallas, Tex.; Fred Kipp, W. Roxbury, Mass.; Vilho Latvala, Port Arthur, Ont., Canada, Finnish; Marvin Lehnhardt, Aurelia, Iowa; Robert Maschke, Kohler, Wis.; Eldor Mickan, Copperas Cove, Tex.; Robert Mittelstaedt, Bloomington, Ill.; Carl Schuette, Coffeyville, Kans.; Luther Steiner, Chicago; and John Wilenius, Detroit, Mich., Finnish.

Dr. Paul E. Kretzmann

who was recently granted a year's leave of absence by the St. Louis Seminary Board of Control, was given a testimonial dinner by the members of the Faculty on July 30 in a neighboring restaurant. After the repast, Dean Jesse introduced Dr. Th. Graebner as the toastmaster, and he in turn asked the dean to congratulate Dr. John H. C. Fritz, his predecessor in office, upon his seventy-first birthday anniversary, and then called upon Dr. Theo. Laetsch to felicitate Dr. Theo. Hoyer upon the fortieth anniversary of his ordination, both occasions coinciding with this day. After these preliminaries Dr. Ludwig Fuerbringer spoke of the guest of honor as a student "then and now"; Dr. Wm. Arndt, of his qualifications as an editor of religious journals; Dr. F. E. Mayer, of his achievements as the director of

the Pritzlaff Memorial Library — almost 10,000 books were accessioned during his incumbency —; Dr. M. S. Sommer (who, by the way, is the oldest clergyman in St. Louis in time of service) of his scholarship; and, finally, Dr. Graebner, of his wide reading and general erudition, his poetical ability, his interest in young people's work and nature study, especially in the field of ornithology. All the speakers expressed the fervent wish that Dr. Kretzmann might continue to serve the Seminary after what they preferred to call a sabbatical year. The guest of honor protested that "too much had been said," but spoke hopefully of his return to the work in the Seminary. K. K.

College Graduates Meet in Chicago

Fifty-three men and women from Missouri Synod congregations in Milwaukee, Minneapolis, Detroit, St. Louis, and Chicago convened in Chicago on June 23 and formally organized the Lutheran Collegiate Association, whose chief objective is the enlistment of our educated laity for more effective service to the Church and society. Scores of others, unable to attend, expressed their interest in the organization.

The consecration of these college-bred church men and women and their determination to utilize their developed talents more fully in the work of the Church is indicated by the fact that many of them made the trip to the convention at no small personal cost.

The Lutheran Collegiate Association was conceived in 1941 by Attorney Eugene Wengert, of Milwaukee, and the Student Service Commission as a necessary extension of the Church's student service program. In December of the same year enthusiastic impetus was given to the movement by the forty college graduates who had been invited by the sponsors of the embryonic organization to express their reactions to the proposed college graduate group at an exploratory meeting in Chicago. Due to the exigencies of war, all activities on behalf of the proposed Lutheran Collegiate Association were halted. Following the cessation of hostilities in Europe, however, the leaders of this alumni movement planned the convention which resulted in the birth of the Association.

Included in the convention group were several doctors of philosophy, men and women with the master's degree, Phi Beta Kappas, college professors, high school teachers, attorneys, engineers, secretaries, a nurse, college librarian, dietician, accountant, statistician, high school principal, financier, and a cultured housewife.

Following the historical report of Acting President Wengert, Miss Esther Feddersen of the Shurtleff College faculty led a discussion on the topic: "What I Expect to Get Out of the Lutheran Collegiate Association." Mr. John Sichling of Milwaukee conducted a thirty-minute discussion on the counterpart: "What I Must Put Into the Lutheran Collegiate Association." Miss Marie Prange of St. Louis next suggested a variety of chapter activities of enduring worth. This was followed by a brief discussion led by Mr. Edward Jaeger of Chicago on "The Creation of Respectability for the Treasury." Mrs. M. F. Reichel, also of Chicago, reported on "Means and Ways of Recruiting Members and Chapters for the Lutheran Collegiate Association." Dr. Th. Graebner of the LUTHERAN WITNESS and President Kretzmann of Valparaiso University, who attended as interested visitors, spoke words of encouragement to the assembly.

Permanent officers elected at this meeting were Eugene Wengert, president; John Sichling, first vice-president; Donald Paul, second vice-president; Dr. E. W. Anderson, secretary; Edward Jaeger, treasurer.

Adjournment followed the address by Dr. E. W. Anderson, principal of the Detroit Lutheran High School, on the topic: "The Lutheran Collegiate Association — Whither?"

The office of the Student Service Commission, 77 W. Washington St., Chicago 2, Ill., has been designated as the clearing house for the Lutheran Collegiate Association.

Chicago, Ill. REUBEN W. HAHN

Eastern District Convention

The sixty-fifth convention of the Eastern District met at First Trinity Church, Pittsburgh, Pa., from June 25 to 29. In the opening service on Monday evening Synod's President, Dr. John W. Behnken delivered the sermon. In the course of the sessions he also presented a vivid picture of Synod's far-flung and diversified activities and enterprises. Pastor Fred Schumann, newly installed pastor of the church, was the liturgist.

President Paul Fretthold, acceding to his congregation's wish that he be not elected to any District office but conserve his strength for his pastoral work, brought to a close six years of faithful service as District President. The convention elected Pastor Charles Behnke as his successor. Pastor A. F. Krueger, for the past six years chairman of the District's Mission Board, was chosen First Vice-President, and Pastor Ernst Brand Second Vice-President. Pastor Julius Walker, District Secretary over a period of twenty years, who had accepted a pastorate in the Southern District, was succeeded by Pastor Martin Mueller, already previously appointed to fill the unexpired term of his predecessor.

The convention established the office of secretary of parish education. His duties are to foster the establishment and growth of parish schools and to care for the work of education throughout the District. The choice of a suitable pastor to fill this office was entrusted to the Board of Trustees.

Four new congregations joined the District.

Pastor Charles Behnke presented an essay on "Prayer."

District missions were a major item of the convention's business. Three mission congregations, hitherto supported by the District, declared themselves financially able to take care of their needs. The action of the Mission Board in instituting missionaries' conferences for the discussion of mutual problems was commended, and conferences of this type were encouraged. Taking cognizance of the splendid institutional mission work done by societies and individuals within the District, the convention ordered that a study of this work be made with the view of lending aid to worthy projects.

District Executive Secretary Wm. A. Drews was accorded a vote of thanks for his faithful work in behalf of the District. The supervision of existing fields and the opening of new stations is to be given his special attention in the coming year.

Oil City, Pa. HERMAN BIELENBERG

Northern Illinois District Convention

The twenty-fifth convention of the Northern Illinois District was held June 24—27 at First St. Paul's Church, Chicago (the Rev. Louis Grother, pastor). In the opening service Vice-President H. Harms delivered the sermon.

The convention essay on "The Certainty of Salvation" was read by the Rev. Alvin E. Wagner of Forest Park, Ill.

Vice-President H. Harms, representing Synod, gave interesting reports on the work of the church at large in every session of the convention. The Rev. Erwin H. Meinzen as representative of the Board for Foreign Missions reported on the work of our Synod in India and China.

The District Mission Board's report showed that God's blessing had been evident in a rich measure in winning many souls for Christ. New churches and schools had been founded, several among the large Negro population of Chicago. The Board had experienced exceptional success in several new housing projects for Negro war workers. Nine mission congregations had become self-sustaining since the last convention. The work done formerly by the City Mission Society is

now being carried on under the supervision of the District Mission Board. The convention resolved that the District's twenty per cent of the Peace Thankoffering be added to the District Church Extension Fund.

The Rev. C. L. Abel, chairman of the Board of Christian Education, reported that the Rev. Albert G. Merkens, M. A., M. Th., had been recently installed as the director of Christian education, to succeed the late Mr. P. T. Buszin, former superintendent of schools.

The report of the Board for Young People's Work was submitted by the Rev. Paul Roeder, chairman. The wider use of the Walther League's Lutheran Service Volunteer Schools and Wartime Service Program in our congregations was strongly recommended to the convention delegates.

The convention established a Department of Public Relations, which is to publicize the teachings, principles, practices, and history of the Lutheran Church.

The convention gave proper recognition to the retiring District Treasurer, Mr. Wm. J. Hinze, who for thirty-eight years, since the very beginning of the District, had filled this important office.

Heeding a petition by Christ Church, Oak Park, for reasons of health not to re-elect their pastor, Dr. E. T. Lams, who had been President since 1936, the convention refrained from nominating him for this office. The newly elected officers of the District are: President, Pastor A. H. Werfelmann; First Vice-President, Pastor A. A. Brauer; Second Vice-President, Pastor E. H. H. Gade.

Crete, Ill. A. T. KRETZMANN

Lutheran Deaconess Conference

The eleventh annual Deaconess Conference met at the Institute for the Deaf, Detroit, Mich., from June 28 to 30. The Rev. A. F. Krentz, superintendent of the Deaconess School, delivered the

A. F. Krentz

Clara Dienst

opening address. Mr. J. A. Klein, director of the Institute for the Deaf and president of the Deaconess Conference, spoke words of welcome. Following him, Deaconess Clara Dienst addressed her co-workers. Devotional addresses were in charge of Pastors N. E. Borchardt, E. C. Fackler, H. J. Storm, and E. Schildt. Deaconesses Seckel, Bliefnick, and Bremermann presented papers on the general topic "Serving Our Children," in which they dealt with the mentally retarded child, the physically handicapped child, and the emotionally unstable child.

A paper on the subject "Guiding Children's Reading" provoked much discussion about the technique in motivating children to enjoy good reading, counteracting unwholesome influences of movies, radio, and comics, and directing their interests into wholesome channels. A panel discussion by Deaconess Bowers and Student Deaconesses James and Kimberly of Valparaiso University on "The Purpose of Internship" proved highly informative. The advantage of lengthening the time of internship so that a student might function in different fields of service was stressed.

The conference enjoyed also a visit to historic Trinity Lutheran Church,

Delegates to the Convention of Deaconesses, Detroit, Mich.

where the pastor, the Rev. G. T. Otte, explained the elaborate symbolism of the building.

A paper on "Living and Learning," by Deaconess Ziemke, emphasized the need of continued study and growth by the deaconess while in service.

With the increasing number of requests for deaconesses to serve in parishes, city missions, foreign mission fields, and Christian social service, it is highly desirable that a larger number of consecrated young women consider becoming deaconesses for a wider service to the Savior and His Church.

M. STUCKWISCH

Our Lutherans Carry On in Antwerp

(EDITORIAL NOTE: The writer is a Belgian Lutheran, member of a church at Antwerp affiliated with our Synod. The letter was addressed to Dr. Chas. A. A. J. Miller of Baltimore, who has been assisting the parish at Antwerp. It is here submitted in its exact phrasing.)

DEAR SIR MILLER,

With what joy I am writing you after five long years of war. Thank the Lord that it is all over now.

When I look backwards those five years of war, I must say the Lord has been merciful over us, notwithstanding it under difficult life.

The Lutheran congregation is still standing. She had to go through very difficult ways. Two members died through war circumstances.

Till the end of 1941 we had our services in our nice little church, Van Contbeemdlei, Deurne, Antwerp, thanks to the Board for European Missions, who sent us 96 dollars.

Times were still on going harder and harder, so that we had to give up the building and continue our services in the Norwegian church till 17-2-45; unhappy day, a V-1 came into the church, a real disaster. Our church furnishing is nearly all damaged. Then the house where I was living is bombed, too; so I went to stay with my brother.

We can start our services again in the Swedish church. The Lutheran congregation is still standing in the faith; she had to go through very difficult ways, and the members are longing to have their services in their own church building again. They will do all they can.

Will you allow me to ask if it is not possible to help with old clothes, shoes, or anything like that? These things are difficult to get and at prices not to be paid for honest people.

I will leave all these difficulties to the providence of the Lord and bring it in our prayers to the Throne of Grace. We are sure that the Lord will provide at His time.

L. HELLINGS

Vrye, Evg. Luthersche Kerk
Italielei 213 Antwerpen

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. John Valentine Kauffeld, pastor em. (d. July 8, 1945), youngest son of Henry and Catherine (Jakobs) Kauffeld, was born in Germany Dec. 31, 1864. Having lost his parents in early childhood, he was reared in the home of his grandfather, emigrated to America at the age of 16, and worked as a baker with his brothers in Philadelphia. A soul-stirring sermon induced him to enter Concordia Seminary, Springfield. Upon his graduation in 1887 he was called to Kansas, where he labored in the ministry for 53 years — four years in Newton, Halstead, and Wichita, 10 years in Humboldt, Iola, and Owl Creek, and 39 years in Bremen. He was the first mis-

sionary of our Church to conduct services in Oklahoma, in 1889. For 14 years he also taught school, in Newton and Humboldt, and later served the Kansas District as a member of the Board of Support. At the age of 75 he retired and lived at Beatrice, Nebr., for the remaining five years of earthly pilgrimage.

Pastor Kauffeld was married twice, first, in 1888, to Miss Maria Klein of Tracy, Ind. Two of the seven children of this union and their mother preceded the father into eternity; his second wife was Miss Helena Stolp of Atchison, with whom he had four children. He is survived by his widow, 9 children, 22 grandchildren, and 4 great-grandchildren. His four sons are all serving the Church — Theodor as pastor at Hanover, Kans.; Paul as missionary in India; Fred as teacher in Atchison; and Victor as pastor in Gooding, Idaho. The two youngest daughters, Ruth and Florence, graduates of Concordia Teachers College, Seward, Nebr., taught in parochial schools a number of years. Ruth is now the wife of Teacher John Weber, Victor, Iowa, and Florence, the wife of Teacher Gilbert Echtenkamp of Indianapolis. Another daughter, Anna, now deceased, also taught in parochial schools for a number of years.

Funeral services were conducted July 11 at Beatrice, Nebr., by the Rev. J. Timken and at Bremen, Kans., by Pastors H. W. Buss and A. C. Traugott. Visitor Geo. Lehenbauer, representing Pres. W. H. Meyer, spoke in behalf of the Kansas District. The Rev. P. W. Ludwig officiated at the grave in Bethlehem Cemetery, Bremen. Rev. 14:13. A. C. TRAUGOTT

Teacher Otto Carl Yunghans (d. July 6, 1945) was born Feb. 6, 1883, in Vincennes, Ind., attended the Teachers' Seminary at Addison, Ill., graduating in 1902. He taught school in Shadybrook, Kans., for two years, in Bethlehem, Cleveland, for seven years. He was united in holy wedlock with Miss Clara Twietmeyer in 1905. Since 1911 he had served St. Paul's Congregation at Westlake, Ohio, as principal of the school, church organist, choir director, and leader of the young people. Under severe strain he performed his duties during the last year. His faithful services of 43 years in the Christian day school were ended when he was called to his heavenly home after he suffered a cerebral hemorrhage.

He is survived by his wife, four children, and four grandchildren.

Funeral services were held on July 10 in St. Paul's Church of Westlake. Pastor Wm. J. Single preached on John 12:21: "Sir, we would see Jesus." Interment was made in St. Paul's Cemetery, Westlake.
THEO. J. BECKMANN

DEATH NOTICES

On July 16, 1945, God called home **Pastor Theo. C. Sorge** of Messiah Church, Baltimore, Md., to his eternal rest after a few days of illness.

Baltimore, Md. GEO. THOMAS

The Rev. em. L. Aug. Heerboth, D. D., was graciously taken to his heavenly home Sunday, July 29, 1945, at 2:08 P. M. at the age of 84 years, 7 months, 28 days.
MARTIN L. HEERBOTH

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Christian's Treasure. Rally Day Service. Prepared by Arthur L. Miller. Concordia Publishing House, St. Louis, Mo. 16 pages. 7 cents per copy; dozen, 60 cents; 100, $4.00.

In our opinion this is an excellent Rally Day program. It offers the proper liturgy and hymns, in part with notes, in part, the words only. There is select memory material. The front cover is in delightful colors, which itself will appeal to the children. S.

The Adoring Heart. Daily Devotions. No. 63. August 23, 1945, to October 7, 1945. Concordia Publishing House, St. Louis, Mo. 48 pages. 5 cents per copy, postpaid; 48 cents per dozen, postage extra; $3.00 per hundred, postage extra.

Sei getrost und unverzagt. Same prices.

These booklets continue to pour from the presses of our Publishing House. Most of our readers are well acquainted with them. These latest issues are worthy companions to all which have gone before. Because they are so small, easily carried, easily mailed, easily used, they may be sent to someone who is distant from home or to some friend who is not acquainted with our devotional literature. — The German copy treats of the history of the Hebrews. The English is devoted especially to the needs of the Christian home, to the rearing of children, and to the blessing of the Christian family life. S.

Table Prayers. Compiled by Professor P. E. Kretzmann. Fourteen pages. Order from the Rev. M. A. Bertermann, 515 Steward Ave., Wausau, Wis. 20 cents.

This little booklet contains thirty-one prayers in verse for grace before meat and thirty-one to be spoken after meals. It fills a real want and is recommended not only for camps and conventions, but also for the home. G.

Light From the Old for a New Order. Expository sermons on Eisenach Series. By Pastor Dallas C. Baer, Immanuel Lutheran Church, Norwood, Pa. Vol. I, 258 pages. Vol. II, 237 pages, 6×8½. Lutheran Literary Board, Burlington, Iowa.

Keeping in mind the difficult task of preaching for an entire year on Old Testament texts, we will the more appreciate strong points in such preaching and also understand weaknesses. Pastor Baer's sermons have both. His historical presentation is excellent. In some sermons, especially those of Advent, he brings in Christ so beautifully that we almost exulted; yet, in many other cases he misses golden opportunities to set forth the Cross. In trying to make these sermons "modern" he goes off on a tangent, for instance, congressmen's salaries. But, all in all, a worth-while book. The language is terse and concise. Sin is dealt with in no uncertain terms, even as God is presented as the only cure, although Christ could be brought to the foreground more. Both preacher and layman will profit by these sermons, some of which are real masterpieces. Of course, we cannot agree with the author's unscriptural attitude toward millennialists, Vol. II, p. 28, nor to a somewhat hazy remark on Christ's suffering, page 57. W. P. CLAUSEN

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Installed:

7. Sun. p. Tr. (July 15): *Candidate Warren H. Schmidt* in the Glendale Congregation, Glendale, Mo., by Richard R. Caemmerer.

Installed:

Pastors: 5. Sun. p. Tr. (July 1): *Edwin G. Guebert* in Christ Congregation, San Pedro, Calif., by Edw. H. Joesting. — 6. Sun. p. Tr. (July 8): *Ihno A. Janssen, Jr.*, in Redeemer Congregation, Philadelphia, Pa., by E. H. Behrens. — June 14: *E. C. Zimmermann* in the chapel of Concordia Seminary, St. Louis, Mo., as Instructor in the Mission Department of Concordia Seminary, St. Louis, Mo., by Alfred Doerffler. — 7. Sun. p. Tr. (July 15): *E. G. Dobelstein* in St. Paul's Congregation, Evansville, Ind., by Walter C. Brauer.

Commissioned:

Quin. Sun. (Feb. 11): *Wesley Kuhn* in Our Savior Church, El Dorado, Ark., as missionary at large in the Western District by W. F. Strickert. — Laet. Sun. (March 11): *Harold Krach* in St. Matthew's Church, Miami, Fla., as wartime missionary for Miami, Fla., by C. F. Kellermann. — 4. Sun. p. Tr. (June 24): *Victor E. Kauffeld* as missionary in Gooding, Idaho, by Louis F. Witte. — 5. Sun. p. Tr. (July 1): *Marcus W. Wilk* as Institutional Missionary of the Denver Area by Henry Hartner.

Teachers: 4. Sun. p. Tr. (June 24): *Donald E. Behnken* in Immanuel Congregation, Sheboygan, Wis., by E. C. Krause. — 6. Sun. p. Tr. (July 8): *A. Kiekhaefer* in Immanuel Congregation, Linn, Kans., by O. H. Praeuner. — 7. Sun. p. Tr. (July 15): *M. S. Pohl* in Zion Congregation, Vernon, Tex., by H. F. Peiman. — *William H. Tetting* in St. Peter's Congregation, Lebanon, Wis., by William A. Reitz.

Pastors' Conference Meeting

Lafayette and Saline Counties, Aug. 31, 2 P. M., St. Paul's College. All urged to be present. L. C. HERMERDING, *Chairman*

Synodical Conventions

The Iowa District East of Synod will meet Aug. 13—17 in Atkins, Iowa; St. Stephen's Church, Rev. G. Rickels, pastor. The opening service will be Monday afternoon at 1 o'clock. Pastor Mark Steege will read the essay.
OTTO C. SCHULTZ, *Secretary*

The Southern Illinois District of Synod will meet Oct. 23—25 in St. Paul's Church, New Gehlenbeck, Ill. (Pastor J. W. Hennig). Opening service with Holy Communion Tuesday, Oct. 23 at 10 A. M. Prof. L. W. Spitz of Concordia, Mo., will deliver an essay on "The Church." Other details will be published in the Southern Illinois edition of the LUTHERAN WITNESS. J. L. STRELOW, *Secretary*

Educational Institutions

The new school year at **Concordia Teachers College, River Forest, Ill.,** will open the fall term with a divine service in Grace Church on Tuesday, Sept. 4, at 10 A. M. With the exception of new students and others taking part in the Orientation Program none can be accommodated before the previous evening.

Conscious of Synod's urgent need for Christian day-school teachers, we regret that our emergency accommodations for high school boys and for high school and college girls are exhausted. At present we are recommending that such students apply at our other Con-

FINANCIAL REPORT, Receipts, February 1, 1945, to July 31, 1945

From Districts	Budget Accounts	Peace Thankoffering
1. Alberta and British Columbia	$ 1,935.80	$ 17,000.00
2. Argentina	60.00	—
3. Atlantic	41,345.82	—
4. Brazil	—	—
5. California and Nevada	5,182.91	42,349.73
6. Central	113,471.41	308,604.59
7. Central Illinois	35,386.07	114,658.52
8. Colorado	4,195.93	36,703.26
9. Eastern	27,541.56	103,968.54
10. English	51,812.64	121,033.23
11. Iowa East	17,900.00	100,384.36
12. Iowa West	45,333.51	178,544.31
13. Kansas	14,196.43	120,276.99
14. Manitoba and Saskatchewan	2,276.74	11,190.21
15. Michigan	111,442.21	279,635.20
16. Minnesota	78,902.82	217,077.93
17. Montana	1,085.82	10,527.76
18. North Dakota	6,780.63	48,456.40
19. Northern Illinois	104,730.77	304,279.80
20. Northern Nebraska	11,862.41	70,299.99
21. North Wisconsin	34,484.75	103,663.04
22. Oklahoma	4,996.31	25,657.53
23. Ontario	7,170.00	32,000.00
24. Oregon and Washington	9,391.71	98,998.74
25. South Dakota	3,312.98	49,115.14
26. Southeastern	12,290.85	35,891.56
27. Southern	7,085.61	34,240.41
28. Southern California	4,995.63	67,250.62
29. Southern Illinois	20,779.07	76,038.85
30. Southern Nebraska	16,307.66	97,538.05
31. South Wisconsin	68,001.62	132,443.77
32. Texas	20,816.45	68,690.42
33. Western	74,645.62	252,319.11
Total from Districts	$ 959,721.74	$3,158,838.06
From L. L. L. Endowment Fund	33,135.55	
From Other Sources	39,650.83	12,173.91
Total, Feb. 1 to July 31, 1945	$1,032,508.12	$3,171,011.97

THEO. W. ECKHART, *Financial Secretary*

cordias or at Lutheran high schools. Students who wish to be placed on our waiting lists for November or February college entry will please correspond with the undersigned. At this writing we still have a few vacancies for college men for the fall term.

In order to avoid disappointment, no student who has not been officially admitted should appear on the campus for the September term.

ARTHUR W. KLINCK, *President*
Concordia Teachers College, River Forest, Ill.

In Lutheran Concordia College, Austin, Tex., the new term will begin Sept. 5. This school maintains only the high school department. Its main purpose is to prepare young men for the ministerial and the teaching professions. However, also such students are welcome as seek merely a high school training. Besides the classical courses the school offers courses in Spanish, Economics, Bookkeeping, Speech, and Music (Piano). Students preparing for work in the Church pay a flat charge of $175 for the year. High school students pay an additional $50 for tuition, or $225 for the year. In both cases these figures cover charges for board, room equipment, the various fees, books, and half of occurring hospital expenses. Payments are to be made in advance in monthly or quarterly installments. Pupils entering the freshman class (Sexta) must have finished the elementary school and present their last report card. Pupils who wish to enter a higher class will kindly see to it that their high school credits are sent to our registrar, Prof. G. Viehweg, as soon as possible. Our school catalog will be sent upon request.

H. STUDTMANN, *Pres.*

The Lutheran High School of Milwaukee will begin its new school year Wednesday, Sept. 5. Information sent upon request.

E. H. BUERGER, *Director*, Lutheran High School
1859 N. 13th St., Milwaukee 5, Wis.

Nominations by Congregations for the Chair of Latin and Greek in the High School at Concordia Collegiate Institute, Bronxville, N. Y.

Rev. Rudolph Bertermann, Ph. D.: Trinity, Scarsdale, N. Y.
Rev. Karl F. Breehne: Emmanuel, Altamont, Ill.; Trinity, Spring, Tex.; St. Paul's, Troy, Ill.; St. Luke's, Cleveland, Ohio.
Rev. Thomas Coates, S. T. M.: St. Mark's, Elberta, Ala.; St. Paul's, Foley, Ala.
Rev. William Graumann: St. John's, Flushing, N. Y.
Dr. Robert Hoerber: St. Paul's, Providence, R. I.
Prof. Walter C. Kitzerow, M. A.: Jehovah Congregation, Milwaukee, Ill.; Zion, Glenbeulah, Wis.
Rev. Walter E. Kraemer: Grace, Queens Village, N. Y.
Rev. E. L. Lueker, B. D., Ph. D.: Our Redeemer, Seaford, L. I.
Rev. E. F. Miller, Ph. D.: St. Matthew's, New Milford, N. J.
Rev. Elmer J. F. Moeller, B. D., M. A.: St. Paul's, Concordia, Mo.; Messiah, N. Y. City, N. Y.
Rev. Frederic Neebe: Zion, Lone Elm, Mo.
Rev. Hugo H. Ness: Redeemer, Westbury, N. Y.
Prof. Henry E. Proehl, B. D.: St. Mark's, Brooklyn, N. Y.; St. Paul's, Paterson, N. J.; Redeemer, Orange, N. J.; Trinity, North Bergen, N. J.; St. John's, Brooklyn and Glendale, N. Y.
Rev. Carl F. Weidmann, M. A.: Trinity, Penns Grove, N. J.

Information concerning these candidates should be sent as soon as possible to

L. S. WAGNER, *Secretary*, Board of Control
219—10 101st Ave., Queens Village 9, N. Y.

Call for Candidates
Concordia College, Austin, Texas

Since Prof. M. F. Neeb has accepted the appointment as executive secretary for the Board for Higher Education, it becomes necessary to call a man to fill the vacancy at our Lutheran Concordia College in Austin, Tex. The congregations of Synod are hereby requested to nominate a man to teach the sciences and mathematics. The respective candidate should have a degree in sciences or be in a position to acquire one in the near future. These nominations should by Sept. 18 be in the hands of

F. H. STELZER, *Executive Secretary*

Requests

For the information of all, especially also of all Lutheran service men and women in the Panama Canal Zone, we wish to call attention to the fact that our Church is established on the Pacific Side (Balboa), Diablo Heights, Panama Canal Zone. Send all names of service personnel and civilians to

REV. A. F. GERBHARDT, Lutheran Service Center
Wittrock Apartment L, 5753 Siebert Street
Box 161, Diablo Heights, Pana Canal Zone

I plan to begin preaching and teaching the Gospel at the State School for the Feeble-Minded at Glenwood, Iowa. Pastors or anyone else knowing of Lutherans who are orphans or inmates of this institution kindly send their names to

REV. THEO. SCHOEWE, JR.
Box 97, Glenwood, Iowa

Changes of Address

Rev. H. Dubbe, Wall, S. Dak.
Rev. Leo J. Fenske, Preston, Kans.
Rev. E. Fiene, *P. em.*, Bethesda Lutheran Home, Watertown, Wis.
Rev. Royden Frese, Hoyleton, Ill.
Rev. Geo. Gotsch, *P. em.*, R. 8, Evansville, Ind.
Rev. Paul T. Heinecke, 4566 Van Dyke, Utica, Mich.
Rev. Victor Herrmann, 2406 Ulric St., San Diego 11, Calif.
Rev. E. Holstein, Schaller, Iowa.
Dr. P. E. Kretzmann, Box 11, Cuba, Mo.
Rev. H. H. Kirchmann, Iowa Falls, Iowa.
Rev. O. H. Knoll, *c. r. m.*, Frankenmuth, Mich.
Rev. A. R. Lueders, R. 2, New Haven, Ind.
Rev. Roger Matters, Box 887, Fairfield, Calif.
Rev. Gust. J. Mueller, *P. em.*, 4444 Grand Ave., Minneapolis 9, Minn.
Rev. E. F. Noack, 4391 W. 171st St., Cleveland 11, Ohio.
Rev. H. W. Robbert, 715 S. Third St., Norfolk, Nebr.
Rev. H. W. Schaan, Oliver, B. C., Can.
Rev. Martin P. Simon, Box 232, Eugene, Oreg.
Rev. Carl J. Stapf, Presho, S. Dak.
Rev. K. C. Weinrich, Altamont, Ill.
Rev. John W. Westerman, 205 E. Joppa Rd., Towson 4, Md.
Rev. Millard T. Wolfram, 217 S. Fifth St., East Grand Forks, Minn.
Rev. Walter L. Zeile, Box 1796, Palmer, Alaska.
A. C. Bangert, 2697 W. Harvard St., Denver 10, Colo.
Howard Bickel, 725 Grace St., Hayward, Calif.
E. C. Brommer, 201 N. Church St., Lodi 3, Calif.
E. H. Dieckhoff, Stover, Mo.
Victor A. Droegemueller, 1423 W. Madison St., Milwaukee 4, Wis.
E. R. Ebert, 3230 Sunnyside Ave., Brookfield, Ill.
C. F. Gutz, 819 W. Third St., Storm Lake, Iowa.
P. W. Jabker, 4327A Oregon Ave., St. Louis 18, Mo.
Harold E. Jagels, 1008 Hornsby, St. Louis 15, Mo.
A. G. Kuntz, 615 Westboro Ave., Alhambra, Calif.
H. E. Leimer, R. 3, Storm Lake, Iowa.
Adrian Prochnow, 1420 N. Harrison St., Fort Wayne 7, Ind.
Harold W. Rock, 2631 S. 30th St., Milwaukee 5, Wis.
Walter H. Schmidt, 2223 N. 22d St., Milwaukee 5, Wis.
F. C. Seevers, 3117A Rauschenbach Ave., St. Louis 7, Mo.
Norman Utech, 1508 Marion St., Lincoln Park 25, Mich.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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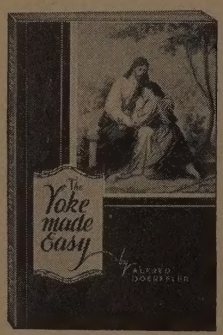

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